H.I.T.

W. Herbert. 1783.

ALL THE SVB-

myssyons, and recantations of Thomas Cranmer, late Archebyshop of Canterbu-rye, truely set forth both in Latyn and Englysh, agreable to the Originalles, Wrytten and subscribed With his owne hande.

Visum & examinatum per reuerendum patrem & Dominum, Dominum Edmundum Episcopum London.

Anno, M.D.LVI.

Arch Bodl. A.
II. 150.

¶ The true copye of the fyrste submyssion of Thomas Cranmer, late Archbyshop of Caunterburye, which afterwarde by inconstancye and vnstablenes he the sayd Thomas Cranmer did cancell, the oryginall whereof was sent to the Quenes Maiestie, and her priuie counsell, as followeth.

FOrasmuch as the kynge and Quenes maiesties, by consent of their parliament, haue receaued the Popes auctho*r*itie within this realme, I am content to submyt my selfe to theyr lawes herein, and to take the Pope for chief heade of this churche of England, so farre as Gods lawes and the lawes and customes of this realme wyll permit. Thomas Cranmer.

¶ The true copye of the second submyssion of the sayde Thomas Cranmer, whiche he the sayde Thomas dyd aduisedly subscribe with his owne hande, and dyd not afterwarde reuoke it, the oryginall whereof was also sente vp to the Quenes Maiestie and her said counsell, as before.

I Thomas Cranmer doctor in diuinitie, do submyt my selfe to the catholyke Churche of Christ, and to the Pope, supreame heade of the same churche, and vnto the kynge and the Quenes Maiesties, and vnto all theyr lawes and ordinaunces.

Thomas Cranmer.

Tertium scriptum Cranmeri sua ipsius manu exaratum, & per eum in buc-cardo exhibitum London. Episcopo.

I Am contente to submyt my selfe to the kynge and Quenes Maiesties, and to all theyr lawes and ordynaunces, aswel concernyng the Popes supremacy as others. And I shall from tyme to tyme moue and styre all other to do the lyke, to the vttermost of my power, and to lyue in quyetnes and obedience vnto theyr maiesties, most humbly, without murmour or grudgynge agaynst any of theyr godly procedinges. And for my boke whiche I haue wrytten, I am contented to submyt me to the iudgement of the Catholyke churche, and of the nexte generall councell.

Thomas Cranmer.

Quartum scriptum Cranmeri sua ipsius manu exaratum, et per eum in buc-cardo exhibitum London. Episcopo.

BE it knowen by these presentes, that I Thomas Cranmer doctor of diuinitie, & late Archbyshop of Canterbury, do fyrmely, stedfastlye, and assuredlye beleue in all articles and poyntes of the christian religion, and catholyke fayth, as the Catholyke church doth beleue, and hath euer beleued from the begynnynge. Moreouer, as concerning the Sacramentes of the churche, I beleue vnfaynedly in all poyntes as the sayde catholyke churche doth and hath beleued from the begynnynge of Chrysten religion. In wytnes whereof I haue humbly subscribed my hand vnto these presentes, the .xvi. day of February. M. D. lv.

Thomas Cranmer

¶ The true coppye of a fyfte submission of the sayd Thomas Cranmer, wrytten and subscrybed wyth his owne hand in ỳ presence of master Henry Syddall, and of one called Frater Iohannes de uilla Garcina, a notable learned man, as foloweth.

EGo Thomas Cranmer anathematizo omnem Lutheri & Zuinglij hæresim & quodcunq; dogma sanæ doctrinæ contrarium, confiteor ucrò & credo firmißimè unam sanctam & Catholicam ecclesiam uisibilem extra quam salus non est, atq; eiusdem in terris supremum agnosco caput episcopum Romanum, quem fateor summum esse pontificem & papam ac Christi uicarium cui omnes tenentur subesse fideles. Iam quod ad sacramenta attinet credo & colo in sacramento Eucharistiæ uerũ Christi corpus & sanguinem sub speciebus panis & uini ueriſsime citra ullum tropum & figuram contenta, conuersis & transubstantiatis pane in corpus & uino in sanguinem redemptoris diuina potentia. Atq; in sex alijs sacramentis (sicut in hoc) id credo & teneo quod uniuersa tenet ecclesia ac sentit Romana. Credo insuper purgatorium locum ubi ad tempus cruciantur defunctorum animæ pro quibus sanctè ac salubriter orat ecclesia sicut & sanctos colit & illosq; præces effundit. Demum in omnibus me profiteor non aliud sentire quàm ecclesia catholica & Romana tenet: ac me pœnitet q̃ aliud unquam tenuerim ac senserim, deum autem supplex oro ut pietate sua mihi condonare dignetur, quæ in illum & eius ecclesiam commisi, fideles simul rogo et obsecro ut pro me præces effundant, eos autem qui meo aut exemplo aut doctrina seducti sunt, per sanguinem Iheſu Christi obtestor ut ad ecclesiæ redeant unitatem idemq; dicamus omnes, ut nõ sint in nobis schismata. Postremo sicut me subijcio catholicæ christi ecclesiæ eiusdemq; supremo capiti, ita me submitto Philippo & Mariæ Angliæ regibus atq; eorum legibus & decretis, & testor deum optimum maximumq; hæc in nullius gratiam, nullius metu à me confessa, sed ex animo & libentißimè ut meæ & aliorum simul conscientiis consulam & prospiciam.

Per me Thomam Cranmer

Frater Ioannes de uilla Garcina

Henricus Sidallus.

Testes huius subscriptionis,

The true copye of a syxte submyssion of the sayde Thomas Cranmer, wrytten and subscribed with his owne hande as foloweth.

EGo Thomas Cranmer pridem Archiepiscopus Cantuarien. confiteor, & doleo ex animo, quod grauissime deliquerim in cœlum & aduersus Anglicanum regnum, imo in uniuersam Christi ecclesiam, quam nge seuius persecutus sum q̃ olim paulus, qui fui blasphemus, persecutor, & contumelios⁹. Atq; utinam qui Saulũ malicia & scelere superaui, possẽ um paulo quẽ detraxi honorẽ Christo & ecclesiæ utilitatem recompensare. Verum meum ut cunq; animum latro ille euangelicus solatur. Ille namq; tunc andem ex animo resipuit, tunc illum furti pertesum est, quum furari amplius non liceret: & ego (qui meo offitio & auctoritate abusus, & Christo onorem, et huic regno fidem et religionem abstuli) iam tandem dei maximo eneficio ad me reuersus, agnosco me omnium maximum peccatorem, et eus io si qua possem deo primum, deinde ecclesiæ, & eius capiti supremo, atq; egibus, toti demum Anglicano regno condignam reddere satisfactionem. Verum sicut latro ille felix, quum non esset soluendo quas pecunias & pes abstulit (quum nec pes nec manus affixæ cruci suum officium facerẽt) orde & lingua dumtaxat (quæ non erat ligata) testatus est quod reliqua nembra essent factura, si eadem qua lingua libertate gauderent. Illa confessus est Christum innocentem, ea obiurgabat impudentiam sotij, eadem antes tam uitam detestatus & peccatorum ueniam impetrauit, & ueluti clauis quadam paradysi fores aperuit. Huius exemplo non mediocrem concipio de Christi misericordia spem, fore ut mihi peccata condonet. Manibus & pedibus careo, quibus quod destruxi iterum reedificare ualeam (relicta enim sunt tummodo labia circa dentes meos) sed uitulos labiorum nostrorum recipiet, qui est supra q̃ credi possit misericors. Hac igitur concepta spe libet hunc offerre uitulum, hanc minimam & corporis & uitæ partem litare. Confiteor in primis meam erga deum opt. max. ingratitudinem, agnosco me omni indignissimum beneficio & pietate, dignissimum uero omni non tm̃ humano ac temporali sed diuino & eterno supplicio, quod in Henricum 8 & maxime in eius uxorem Reginam Catherinam uehementissime deliqui, quum diuortij causa & author extiti: quæ sanè culpa, omnium huius regni malorum & calamitatum seminarium fuit. Hinc tot proborum neces, hinc totius regni schisma, hinc hæreses, hinc tot animorum & corporum strages ortæ sunt, ut uix possim uel rationæ complecti. Sed quum adeo sint

hæc

hæc grauia iniciaq; dolorum, aperui fateor ingentem feneſtram hæreſibu cunctis, quarum ego præcipuum egi doctorem & ducem. In primis uero il lud uehementer meum excruciat animum, quòd ſacroſanctum Euchariſtia Sacramentum tot blaſphemijs & contumelijs affecerim, negans Chriſti cor pus & ſanguinem uere & realiter ſub ſpeciebus panis & uini contineri, editis etiam libellis qui ueritatem pro uiribus impugnabam: in hac ſanè par te non ſolum Saulo & latrone deterior, uerum omnium quos terra unq; ſu ſtinuit ſceleratiſſimus. Domine, peccaui in cœlum & coram te. In cœlum, quod mea cauſa tot caret cœlicolis, quod cœleſte hoc beneficium nobis exhi bitum negaui impudentiſſime. Peccaui & in terra, quæ tamdiu hoc ſacra mento miſerè caruit, in homines quos ab hac ſuperſubſtãtiali eſca reuocaui, tot occiſor hominum, quot inedia perierunt. Defraudaui defunctorum ani mas hoc iugi & celeberrimo ſacrificio. Atq; ex his omnibus manifeſtum eſt, quantopere etiam poſt Chriſtum in eius uicarium iniurius extiti, quem lib bris etiam editis poteſtate priuaui. Propterea magnopere & impenſiſſimè oro ſummum pontificem, ut mihi ob Chriſti elementiã condonet, quæ aduer ſus illum eiusq; apoſtolicam ſedem commiſi. Ac ſereniſſimos Reges Angliæ, Hiſpaniæ. &c. Philippum & Mariam ſupplex oro, ut regia qua pollent cle mentia mihi uelint ignoſcere: totũ etiam regnum, imo uniuerſam eccleſiam rogo & obſecro, miſereantur huius miſeræ animæ, cui iam præter linguam nihil eſt reliquum, quo poſſim illatas iniurias & damna reſarcire. Præcipue uero quia tibi ſoli peccaui oro clementiſſime pater (qui omnes ad te uenire quamlibet facinoroſos & cupis & præcipis) me propius & cominus digne ris intueri, ſicut Magdalenam & Petrum reſpexiſti, uel certe ſicut latronẽ ex cruce aſpiciens, tuæ gratiæ & gloriæ promiſſione dignatus es pauidũ et trementem animum conſolari, ita etiam ſolita et natiua tua pietate oculos miſericordiæ ad me conuertas, necnon tuo me digneris alloquio, dicens, Salus tua ego ſum, Et in die mortis, hodie mecum eris in Paradyſo. Scriptum eſt hoc anno domini, 1555. Menſis Martij. 18.

Per me Thomam Crammer.

GOod christen people, my dere beloued brethren, and my systers in Chryst, I beseech you most harely to praye for me, to almighty god, that he wyl forgyue me all my synnes, and offences, whiche be many wythout number, and greate aboue measure, but yet one thinge greuethe my conscience more then all the rest, where of god willing, I intend to speke more hereafter. But howe manye and howe greate soeuer they be, I beseech you to pray god of hys mercy to pardon and forgyue me all.

O Father of heauen, o sonne of god redemer of the worlde, o holy ghost, proceding from them both three persones and one God, haue mercye vpon me a most wretched caytife, and miserable synner, I haue offended both heauen and earth, more then my tonge can expresse, whyther than may I go? or whither shal I flye for succoure? To heauen I may be ashamed to lyfte vp myne eyes, and in earth I fynde no refuge or succoure, what shall I than doo? shal I dyspayre? god forbyd, O god thou art mercyfull, and refusest none, that commeth vnto the for succoure. To the therfore do I runne, to the doo I humble my selfe sayinge: O lorde god my synnes be greate, but haue mercy vpon me, for thy greate mercye. God was not made man, for our smal offences. Thou didest not giue thy sonne vnto death, for smale synnes onely, but for all, and the greatest synnes of the worlde, soo that the synner retourne to the in his hart, as I doo here at this preſēt: wherefore haue mercy on me o lord, for although my synnes be great, yet thy mercy is greater, I craue nothynge, o Lorde for myne owne merytes, but for thy name sake, that it may be halowed therby, and for thy

deare

deare sonne Jesus Chryst sake, and nowe therefore, O father that art in heauen, hallowed be thy name. Thy kyngdome come. &c.

Euery man desireth good people, at the tyme of their death, to gyue some good exhortation that good folkes maye remember after their death, and be the better for the same. So I beseech god graunte vnto me, that I may speake some thinge whereby he maye be glorified and you edyfied. Fyrste it is an heauye case, to see how many folkes be so much doted of this present worlde, and so carefull of it, that for the world to come they seme to care very litle or nothyng. Therefore this shalbe my fyrst exhortation, that you set not ouermuch, by this presēt world, but vpon the world to come, and vpon God, and learne to knowe what this lesson meaneth of Saynt John. The loue of this world (saith he) is hatred vnto God. The, ii. exhortation is, that next vnto God, you obey your kyng, and Quene, willingly and gladly, without murmurynge or grudgynge, not for feare of them, but muche more for feare of God, knowing that they be goddes ministers appoynted by god, for to gouerne and rule you, and therefore they that resist them, resist gods ordynaunce. The third exhortation is that you loue together, like brethren and systerne. But alas pitie it is to see howe faint this loue is, many taking other not as brother and systers, but rather as straungers, or mortall enemyes. And yet I pray you learne this one lesson, to doo good vnto all men, as much as in you lyeth, and to hurte no man, no more then you woulde doo to your naturall louinge brother, and syster. For whosoeuer hateth any person, and goeth about maliciously to hurt him, surely withoute doute god is not

with that man, although he thinke himselfe neuer so much in gods fauour. The, iiii, exhortation shalbe to them that haue substaunce and ryches of the worlde, that they well consyder and remember, iii, sayinges, of the scrypture. One is of our Sauiour Christ hymselfe, who sayth, that rych men hardely come into heauen: a sore saying, and yet spoken of him that knewe the truth. The second is of S. Jhon, who saith thus. He that hath the substaunce of this worlde and seeth his brother in necessitie, and shitteth vppe his mercy from him, howe can he say that he loueth God? The third is of S. James, who saythe to couetous ryche men after this maner: Weepe and howle you rich mē for the miserye that shall come vnto you, your riches do rotte, your clothes be moth eaten, your gold & syluer wax cancre, and rustie, and theyr rust shall beare witnes agaynst you, and consume you lyke fyre, you make a hoorde and treasure of goddes indignation agaynst the last day: let thē that be rych ponder well these. iii. sentences, for yf euer they had occasiō to shew theyr charitie, they haue it nowe, the poore people being so many, and victuells so dere.

Here to declare the Quenes iust title to the crowne.

AND nowe forasmuche as I am come vnto the last ende of my lyfe wherevpon hangeth all my lyfe passed, and al my life, to come, eyther to liue with my Sauioure Christe, for euer in ioye, or ells to be in paynes euer, with the wicked deuilles in hell, and I see before my eyes presentlye, eyther heauen redye to receyue me, or ells hell redy to swallowe me vppe, I shall therfore declare vnto you my very fayth, without coloure or dissymulation, for nowe is no tyme to dyssemble, whatsoeuer I haue sayde, preached, or

written

wꝛitten in tyme paſt. Fyꝛſt I beleue in God ẏ father almyghty, maker of heauen and earth. &c. And I beleue euery article of the catholike fayth, euery clauſe woꝛde, and ſentence, taught by our ſauiour Chꝛyſte, his Apoſtles and pꝛophetes, in the newe and olde teſtament, and all articles explicate and ſet fourth in ẏ generall counſelles. And nowe I come to the greate thing that ſoo much troubleth my conſcience moꝛe thã any other thing ẏ euer I did, & that is ſettinge abꝛoad vntrue bokes, & wꝛitings, cõtrary to the truth of goddes woꝛd, which nowe I renounce and condempne, and refuſe them vtterly as erronyous & foꝛ none of myne. But you muſt know alſo, what bokes they were that you maye beware of them, oꝛ ells my conſcyence is not dyſcharged. Foꝛ they be the boo. which I wꝛote agaynſt the Sacrament of the Aultare ſyth the death of kynge Henrye the eyghte. But whatſoeuer I wꝛote than, nowe is tyme and place, to ſaye truth, wherefoꝛe renouncyng al thoſe bokes, and whatſoeuer in them is conteyned. I ſay and beleue that our Sauiour Chꝛyſt Jeſu is really and ſubſtancially conteyned in the bleſſed Sacramente of ẏ Aultare vnder the fourmes of bꝛeade and wyne.

Excuſum Londini in ædibus Iohannis Cawodi Typographi Regiæ Maieſtatis.

Anno. M. D. L VI. Cum priuilegio.